

October 9

1919

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR.

[ESTABLISHED 1840].

---

---

*“And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning” (JOB 11: 17).*

---

---

No. 41, Vol. LXXXI.

Thursday, October 9, 1919.

Price One Penny.

---

---

GEORGE A. SMITH.

VII.

PALESTINE TOUR.

THE political career of President Smith covered almost the whole period of his residence in Utah. He was an earnest worker in establishing the provisional government called the State of Deseret, and afterwards in organizing and enacting laws for the government of the Territory of Utah. He was elected a member of the legislature and re-elected to every succeeding session but one, until 1870. The last six years he was President of the Council, and was distinguished for his punctuality in calling the Council to order and for impartiality in the discharge of his official duty. More than half of Brother George A's life was occupied in traveling and preaching the gospel. He had, before 1870, delivered three thousand eight hundred discourses, in various parts of the world, as a labor of love, and never failed to use every opportunity to advocate the principles of the gospel, which his long and laborious missionary experience afforded him. In the internal affairs of the Territory, Brother Smith was an active laborer. He was recognized as the father of the southern settlements, the chief of which, St. George, being named in his honor. He was president of several irrigating canal companies, and was foremost in public enterprises leading to the occupation and development of the country, the establishment of home industries and of commercial relations among the people that would tend to make them free and independent of other communities, and at the same time utilize the natural resources with which the Territory abounds.

In October, 1872, a party was organized, of which President Smith was chief, to travel through Europe to Palestine and the East, the object being to gratify their long cherished desire to

visit the Holy Land. The members of this tourist company, when starting from London, were: George A. Smith, Lorenzo Snow, Paul A. Schettler, Feramorz Little, George Dunford, Thomas W. Jennings, Eliza R. Snow and Clara S. Little; but from Genoa, George Dunford returned and Albert Carrington took his place and completed the tour.

The party made arrangements for tickets for the continental and eastern trip with Cook's Tourist Agency, London, and on the evening of November 30th, 1872, started via Harwich and steamer on the North Sea to Rotterdam. They visited the principal cities of Holland, Belgium, France and Italy on the outward journey, and sailed, on the second of February, 1873, from the port of Brindisi over the calm waters of the Mediterranean to Alexandria, Cairo and the Red Sea, thence to Jaffa, where the Palestine tour began. It embraced a very extensive and thorough itinerary, in which a visit to all the ancient historical sites, towns, villages, streams, tombs, etc., was included. President Smith stood the horseback journey well, and enjoyed the tour as only one so well versed in scriptural subjects and ancient history could do. Writing from Jerusalem, he says:

“March 3rd, 1873, I, with the rest of the party, visited the Mosque of Omar. They had no slippers large enough for me, so I tied two pocket handkerchiefs over my boots. We employed a very efficient guide, and I subjoin from my journal the chief items of his comments. The Mosque of Omar and the Mosque of Elaksa are within an enclosure of about fifteen hundred feet. The guide first showed us the north, or Paradise gate, then the east gate, in front of which he pointed out the site of the judgment seat of Solomon, under a small dome called the dome of chains; then through the east, or David's gate, into the mosque, where he pointed out a green marble slab in the floor, in which nineteen nails from the cross had been inserted, of which all but three and a half had disappeared, and when they disappear the world will come to an end; he then pointed out the saddle in which Mahomet rode before he went to heaven; a number of Korans; then a large rock in the centre of the mosque, on which tradition says Abraham offered up Isaac, and which is said to be the summit of Mount Moriah. On one side of this rock he pointed to a place from which Mahomet ascended to heaven, leaving the impression of his feet in the rock, and to the finger prints in the rock made by the angel Gabriel when he stayed the rock from following the prophet, the Mahommedans had kissed the footprint so much, that, to preserve it, they cut the piece out and locked it up with seven hairs of his beard, which are shown but once a year. He then took us into a cave under the rock, and pointed us to a tongue of rock, on the right hand side, which said to Mahomet: ‘Peace be with you, you prophet of God!’ To which Mahomet replied: ‘Peace be with you, you rock of God;’ he then pointed

to an altar in the cave where Solomon prayed, to one where Elijah prayed, and to places where Abraham and David prayed; then a cavity in the top caused by Mahomet's bumping his head against it when rising from prayer; then to a hole in the centre of the top through which they threw down the ashes of the sacrifices; then to a round slab, in the centre of the cave, over the mouth of a deep well, called the Well of Souls. We then went outside the mosque and were shown a pulpit in the open air; near by is a fountain, now dry, used for ablutions previous to praying. We then passed under another building, and were shown a portion of the old wall and several columns of the horse gate; from that to the Mosque of Elaksa, in the same enclosure, and were shown a small black marble slab in the wall, brought from Meccæ by Mahomet; those who can walk some fifteen feet, blindfolded, and touch the slab, are pure, others are not. We then went into the mosque, built about A. D. 607, and were shown the tomb of the two sons of Aaron, the footprints of Jesus in a rock, a marble altar where Moses offered prayer, the pulpit of Omar, made of cedar and ivory, said to be from Solomon's Temple; then two sets of pillars, each set near together—those who can pass through are pure, the rest not; then the studio of Omar, surrounded with columns: then a well down which is the Garden of Eden, then a marble cradle in which Jesus slept when twelve years old, at the time He was lost from His parents. From that mosque, still in the same enclosure, we went to the stables of Solomon, now underground; then along the east wall, this wall being also the east wall of the city, to a point where a stone pillar projects horizontally some three feet beyond the outer face, and on which Mahomet is to sit in judgment on the world. From there we went to the site of the Golden Gate, and had a fine view from one of the towers of the wall. We then went outside the enclosure to a Jewish wailing place, the only spot where the foundations of the Temple of Solomon are visible, outside the enclosure.

“Brother Schettler and I then called on the Rabbi of the Portuguese congregation, to whom I presented a letter of introduction from the Rabbi of San Francisco. He said the letter was a good one, and that he liked the looks of my face. I talked to Brother Schettler, he to a German Jew, and the Jew to the Rabbi, as the latter could only speak Hebrew, Portuguese and Turkish. He offered me a cigar; I told him I did not smoke. He said he was glad I had called on him, and brought a glass of water and some preserves, also cups of coffee for each of us. He remarked that the Jerusalem Jews were very poor, but if they had control, they would make great improvements. He said the Mosque of Omar was on the site of Solomon's Temple, but not in the centre; also that no Jew goes inside the mosque inclosure. He believed the God of Hosts would some day redeem the land. He introduced me to two of his friends, who showed us some ground they had

bought from the Turks, and were erecting upon it a hospital and dwellings for the poor Jews, with funds from abroad. We went to their synagogue, and found it a plain, well-furnished building; and from there passed through the grain market, and through a jumble of narrow lanes, arched over in places, and returned to our camp. The Rabbi, very courteously, said he would call upon me in camp."

While the party were visiting the ancient city, their tents were pitched upon the Mount of Olives, where prayers were offered up to the throne of Jehovah for the redemption of the land from its forbidding sterility, and it was dedicated for the speedy restoration of the Tribes of Israel to their ancient inheritance predicted to come to pass in the last days.

The party returned from Palestine via Constantinople and Athens, to Trieste, the Austrian port of the Adriatic Sea, and completed the Continental tour by visiting the chief cities of Austria, Bavaria, and Germany, reaching London, on the way home, May 11th. A week was spent in the great metropolis, and the party sailed for America on the 28th, reaching home, where they were warmly welcomed by the authorities of the Church, and the people generally, on the 18th of June, 1873.

(TO BE CONCLUDED).

---

## MOUNT EYRIE.

MANY hundreds of tourists go abroad annually from the Eastern and Middle States of America, to see the mountain scenes of Switzerland and the Tyrol. They are ignorant of the grandeur and beauty of the mountain regions of their own country. They know nothing of the towering peaks and deep ravines, the green vales and shimmering lakes, which abound in the Rocky Mountain range of the Great West. Not only are people of the East unacquainted with the treasures of natural scenery with which we, in the Great Salt Lake Basin, are surrounded, but many of our own residents, reposing in the towns and cities of the large valleys, are in equal oblivion of the pleasure and delight that would greet them, on winding through the numerous cañons and climbing to the mountain tops, which invite their inspection on every hand.

Every mountain gap or open cañon possesses charms which, once discovered, remain green in the memory forever. Towering rocks in grotesque shapes, vegetation of every shade and hue, evergreen and fern, rippling streams and roaring torrents, waterfalls and deep, moss-bound pools, contribute to the enchantment of the visitor. An occasional deer or mountain lion, flocks of grouse, chirping squirrels, and shoals of mountain trout afford employment for gun and fishing-rod; wild strawberries, grapes, and clusters of elderberries tempt the fruit-gatherer; while wild

roses, blue-bells, larkspurs, columbines, violets and primroses blossom in freshness on the hillsides, and fill the air with their fragrance.

The attractions of the Cottonwood cañons are most alluring to Salt Lake residents. The massive walls of granite, rising to stupendous heights on either side of the road, present varied forms, and are grim and terrible in their silent grandeur. The rapids of the "Stairs" a few miles up Big Cottonwood, excite and bewilder the traveler, the water tumbling in wild confusion over the projecting rocks, foaming and roaring on its course to the broad fields in the valley below. The old sawmills, with overshot water wheels and piles of slabs, lumber and refuse lying around them, are picturesque enough for the painter's eye, and enliven the dead silence of the road with a hum and buzz, that refresh and please the traveler, as he peers from the carriage doors upon the field of logs, scattered around and blocking up his way.

When the valley of Silver Lake, at the head of the cañon, is reached, the very climax of beauty in mountain scenery is attained. Interlaken is not more enchanting. The timber-covered hills around are green and fragrant; the balsam odors from the pine groves, lading the cool, light air with healing sweets that invigorate and strengthen the system as nothing else can do. Great blocks of granite are strewn about the low, rolling hills which encompass the beautiful lake and lovely meadow.

Bridle paths lead out in every direction; penetrating the narrow defiles that lead farther up towards the eminent snow-clad summits, they discover new beauties of scenery every mile. Lakes of various magnitude, studded with granite boulders of enormous size, for islands, lie closely girt within walls of adamant, whose precipitous cliffs reach to the skies above. Once upon the dividing summit of the Cottonwoods, American Fork and Wasatch County cañons, a marvel of glorious landscape greets the eye. Illimitable ranges of verdure-covered hills, relieved here and there with white, glistening peaks spread out in all directions for miles around, while below an almost perfect circle is formed by the narrow, clear cut precipice which forms the dividing ridge. Within this circle a peak of granite raises aloft its venerable head. From the foundation depths of mother Earth it has come up to crown the wondrous works of Nature, and assert its patriarchal claim to be above all, as it is first of all in the formation of the globe. It is called Mount Eyrie; named by an adventurous and beautiful young lady, whose intrepidity led her to make its ascent. At the moment of reaching the top, and while thinking of a suitable name for the mount, an eagle rose from among the cliffs and, circling round above her head, seemed disposed to dispute the right of invasion of his eyrie home.

Down the Snake Creek gulch a few miles, the path turns and leads to the open valley of the Provo. Near the little town of

Midway are springs of singular formation and great interest. The warm mineral waters containing the substances to compose their own enclosure, have sprung up, and flowing over the surface, have deposited, for generations past, the layers of lime sediment which now, heaped up in cones, completely wall in the deep wells of water, which are large enough for fine plunge baths, and even admit of swimming. In some of these curiously formed reservoirs the water has found an under-current and disappeared, leaving them dry and open to relocation by the reptilian family. Several years ago the rattlesnakes of the neighborhood, taking advantage of this circumstance, took up their abode in one of these vacant wells or caves, as they came to be called, and there propagated largely, none daring to molest or make them afraid. On the occupation by settlers of the country around, the rendezvous of these dangerous neighbors was discovered, and warfare opened upon them. It took some time to entirely annihilate the hosts of venomous creatures that composed the colony; but finally the unrelenting arm of the white man, mostly cowboys, finished the work of extirpation, relieving the settlers of danger. A trip by horseback to these wells may be made from Silver Lake and return in a day.

Setting out in another direction, Bald Mountain may be crossed and the mines of Park City visited. It will be found a most enjoyable excursion, the scenery from the top of the mountain being very commanding and beautiful. A few years ago, a lady teacher of one of the city schools set forth upon this tour. She was well advanced in years, as many lady teachers are, and of impaired eyesight; but she held to the abhorrence of men with the determination characteristic of her class. She had never seen the "mortal man" that could daunt her courage, which had marked out the solitary path of life she had chosen to pursue. Though Senators, Supreme Court Judges, and a defeated candidate for President had been at her feet, it was of no avail. Her resolution to live alone, teach and die had been taken, and no power should ever thwart her plans. Upon the journey she had undertaken to the Park she declined the companionship of any *man*, and there being no ladies to go with her, she strapped a long-necked bottle of strong tea to her shoulders, and with staff in hand, proceeded upon her journey, which was successfully performed, and the return commenced. As the level rays of the setting sun cast long shadows of trees and rocks over the barren sides of Bald Mountain, our heroine of the long-necked bottle (for so she became known) trudged lonely and happily on her way down the steep slope. The melancholy tingle of a distant cowbell was the only sound that broke the stillness of the departing day. Her soul was charmed with the sublimity of nature. There was nothing in all the landscape round that broke the harmony of her pure thoughts. She seemed wedded to nature. The reflection was delightful—herself and nature—

alone. No man, no senator, no presidential candidate—but just herself and nature. Would that it might ever be thus! But a new element, gradually, like a myth, arose in the dim horizon of the perfect picture of peace that met the gaze of our fair lady. A stalwart form, the form of a god it seemed to her uncertain vision, grew upon the retina of her enraptured eye. Being so much enamored of nature, is it any wonder that one of nature's sons should break the spell, and win the heart that the civilized intrigue of cultivated man-made men had failed to conquer? He stood before her a son of the mountains, clothed in buckskin, brown, rough, grizzled, but a child of nature—a mining prospector—she loved him where he stood—he afterwards struck a rich lead and she married him. “Frailty thy name is woman!”

AMALRIC.

---

### ON THE MOUNT OF OLIVES.

1873.

It was a lovely Sabbath day:  
 The sun no brighter shone  
 On Judah's land when Judah's power  
 Was far and widely known.

The scenery calm—no breezes stirred  
 Beneath a cloudless sky:  
 To overcharge my swelling heart,  
 All nature seemed to vie.

I reached the summit of the Mount,  
 And men of God were there;  
 And there we worshiped—there we bowed  
 In humble, fervent prayer.

The place was hallowed by the thought  
 With living interest rife,  
 That there the great Redeemer taught  
 The words of Endless Life.

And there we bowed where He had bowed—  
 We stood where He had stood—  
 Where He, while His disciples viewed,  
 Ascended up to God.

There, in a tent, where sacred rites  
 Were shielded from display;  
 A Dedication service crowned  
 That memorable day.

The Dedication: “*Judah's land  
 Shall hence, redeemed become;  
 For Judah's gathering, and to build  
 Again Jerusalem.*”

E. R. SNOW.

THURSDAY, OCTOBER 9, 1919.

---

---

EDITORIAL.

GROWING OLD GRACEFULLY.

It is not an uncommon thing, when asking the age of a Latter-day Saint, to receive in reply the number of years since baptism—counting from the beginning of the New Life—when they were born again, of the water and the Spirit. This naturally takes off years, few or many, from the natural life. The intent and humor of it is to emphasize the juvenile joyousness of life, relieved of the burden of the “old man Sin.” It is a remarkable fact that converts to the gospel and men called, late in life, to places of great responsibility in the Church, nearly always seem to have received a renewal of vitality and increase of energy and power. It is shown in their countenances, in the sprightliness of their movements, and virility of their minds.

This has been notably observed respecting the first three successors in the presidency of the Church, following President Brigham Young. Elder Taylor, at seventy-two, Elder Woodruff, at eighty-two, and Elder Snow, at eighty-four. From the day this great dignity and responsibility came to them they severally appeared and acted as men in the meridian of life, and were made equal to the greatly enhanced labors and duties imposed upon them.

The favor of the Lord has so often been shown to those who have grown old in years in His service, while continuing young in heart and spirit. Congregations of such are assembled on “Old Folks’ Day” among our people, and the spectacle is nowhere else seen, of several thousands of men and women whose ages exceed seventy years, meeting together in festivities; singing and banqueting together and being happily entertained by younger persons. When Hon. W. H. Taft, President of the United States, visited Salt Lake City, upon one occasion, it was his privilege to address such an assembly of over two thousand souls; and he said it was a sight he had never previously beheld, and an honor to appear before them.

How different this is to the common lot of humanity, where old age is apt to be sad and irksome, lacking the spirit of the newness of life, which is the beneficent gift of God to those who accept His gospel. Contrast this with the epigram of Disraeli: “Youth is a blunder. Manhood a struggle. Old Age a regret.” What a comment of infidelity and hopelessness! The social



philosopher and distinguished American author, Oliver Wendell Holmes made a much pleasanter and wittier comment addressed to Julia Ward Howe, writer of the American "Battle Hymn of the Republic," which begins, "Mine eyes have seen the glory of the coming of the Lord." Dr. Holmes, congratulating her upon her seventieth birthday, wrote: "To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old."

To cultivate cheerfulness, to be happy and make others happy, is enjoined upon the saints. Where faith is and life is primarily dedicated to the Lord, this becomes natural and easy. It should be, as it generally is, a characteristic of God's people. It is said in the Book of Mormon that in the long period of two hundred years, the first and second generation after Christ, during which the people were living according to the divine principles: "There could not be a happier people, among all the people who had been created by the hand of God."

We teach little children to respect the aged, the young to lighten the burden of their elders. In the society of saints men and women grow old in years, but they remain young in feeling. They know that all the days of a man's life are but a span, and a span is a very small part of eternity. Living in the light and consciousness of eternal life the days described as old are few and soon past, and they are delightful to those who spend them in the work of the Lord; bearing witness to His mercies, and delivering their testimonies to the generations coming after them. There was a time when it was thought that a man's age should be as the life of a tree—"for the tree of the field is man's life." Isaiah says: "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

Two famous examples of such lives are at present before us in the persons of President Charles W. Penrose, Second Counselor in the First Presidency of the Church, aged eighty-seven, and Sister Emmeline B. Wells, President of the Relief Society, aged ninety-two. These have grown old gracefully, retaining the spirit of youth; they are bright, cheerful, excellent company, filled with the fire and light of the Spirit of God. Still active in their respective offices, blessing multitudes in their ministry and being in turn loved and blessed by all the congregations of Israel.

It is the duty of us all to observe such examples, to take heart and walk upright through life, in the enjoyment of its privileges fulfilling the measure of our creation as the children of our Eternal Father; that when the days of our earthly pilgrimage shall be approaching the end, it may be with us as with Moses, who was a hundred and twenty years old when he died, but "his eye was not dim nor his natural force abated."

## ANCIENT AMERICA.

BY LEVI EDGAR YOUNG.

WERE you making a trip from the Rio Grande river on the north of Mexico to the Panama Canal, passing from valley to valley, you would discover many ruins of ancient cities and temples, as well as the remains of viaducts, canals and reservoirs, used in the arid lands of the country, now known as Mexico and Central America. The present city of Mexico was Tenochtitlan, the proud city of ancient Aztec days, when King Montezuma ruled over the land. Had you been one of the Spanish adventurers of the days of Columbus, you would have marched with the soldiers of Cortez, who in 1520 conquered the land and brought Mexico under the complete subjugation of Spain. You would have been interested in the country. The people would have been new to you; their manners and customs, religious beliefs and ceremonies most novel. You would have written a letter back to your people in Seville or Madrid, and couched in the beautiful Spanish of the day, you would have described the wonderful land with its people of mysterious origin and life. With closer study, however, you would have discovered that they, too, were children of the same God you worship—children with a well developed industrial, civic, social, and religious life. In fact many of their religious beliefs were the same as yours, and were you to have gone further into the study of them, you would have discovered that they had been worshipers of one true and living God, Father of heaven and earth, and the Creator of all things. The complete novelty of every thing would have allured you into far-away parts—Yucatan, Central America, and still farther south, and like all those Spanish adventurers, you would have conjectured much as to the people whom you had found in this New World. With your companions you would have written many treatises and descriptions of the country, to be read by the historian of future days.

The Spaniards of the days of Cortez made a study of the ancient city of Mexico, although there can be no doubt but that thousands of historical documents were destroyed, for the Spanish priests looked upon the Mexicans as pagans, and unworthy of the God of the Christians. The ancient city of Mexico occupied the same spot as the modern city. The great causeways touched it at the same points; the streets ran in the same direction, and the large and imposing Catholic cathedral stands on the same ground as did the temple of the Aztec war-god. In those days a police provided for the health and cleanliness of the city, and the streets were immaculately clean. Water was brought from a hill over four miles away through a water pipe made of clay. That there might be no failure in the supply, when repairs of the pipes

were going on, a double course of pipes was laid. In this way, a stream of water the size of a man's body was carried into the city to supply the fountains and reservoirs. The city, like Venice in Italy, had its canals, so that people went from place to place in small boats. When the Spaniards took Mexico, Montezuma, an Aztec, was king. Descendant of a long line of rulers, he spent his time in beautifying the capital city which had had such a long period of history behind it. Let me tell in the words of Prescott something of its glory. No wonder the Spaniards were amazed and mystified as they passed through its streets:

"While Montezuma encouraged a taste for architectural magnificence in his nobles, he contributed his own share toward the embellishment of the city. It was in his reign that the famous calendar stone, weighing nearly fifty tons, was transported from its native quarry, many leagues distant, to the capital, where it still forms one of the most curious monuments of Aztec science. Indeed, when we reflect on the difficulty of hewing such a stupendous mass from its hard basaltic bed without the aid of iron tools, and that of transporting it such a distance across land and water without help of animals, we may well feel admiration for the mechanical ingenuity and enterprise of the people who accomplished it.

"Not content with the spacious residence of his father, Montezuma erected another on a yet more magnificent scale. Remarkable were its decorations, its fanciful draperies, its roofs inlaid with cedar and other odoriferous woods, held together without a nail, and probably, without a knowledge of the arch, its numerous and spacious apartments, which Cortes declared superior to anything of its kind in Spain."

A remarkable description is this, and one that gives a vivid and lucid picture of conditions in Mexico four hundred years ago. Wherever the Aztecs went they built places of worship. So in the city of Tenochtitlan (Mexico) there was a temple of great size and dimensions. The word temple in Aztec was *teocalli*, meaning "House of God." The great Teocalli or temple of Mexico is described by an old Spanish writer, Bernal Diaz. He tells us that the great edifice was built in the middle of the city, and was in the form of a truncated pyramid, with smaller buildings annexed. A wall, large enough to contain five hundred houses, surrounded the temple. Its masonry of stone and mortar showed careful planning and workmanship, and upon it were great battlements.

The people of Mexico were agriculturists. The fauna and flora were varied so that the country could support a large population. From their traditions we learn that when the forefathers of the Aztecs marched into the new land, they remained in different valleys for a short period of time and tilled the soil. They conquered tribe after tribe, before establishing their permanent abode and building their great city. They cultivated maize, allspice,

vegetables, and various cereals, and plowed with a stick, edged with copper. In some parts, large canals were dug, and ditches lined with cement have been discovered. Their fields were surrounded with stone walls to protect the grain and graneries, where they stored their food supply for years. The Aztecs were fond of gardens, and "filled them with fruit trees, carefully planted in rows, with medicinal plants, and flowers, which they used at times in ornamenting their temple domes."

Trade and commerce were carried on with other tribes both north and south. They hunted in the forests, fished, made roads and bridges, mined gold and silver from which they made various kinds of jewelry. They wove woolen and cotton cloth, and like the Incas and ancient Greeks, they had their theatres and dances, and encouraged the development of eloquence and poetry. Bernal Diaz tells us that when the great Montezuma was made emperor, a tribal king, Alcolhuas, addressed Montezuma thus:

"The happiness which presides over the destiny of the Mexican nation is doubly shown in the election of to-day, by the unanimity of the votes and by the universal joy with which their results have been received. This joy is proper, for the empire of Anahuac has reached such a degree of grandeur that nothing less, O lord, than the strength of thy invisible heart, and the wisdom which we admire in thee could sustain it. I clearly see with what love the supreme God regards this nation, since He has enlightened us in such a manner, that we have chosen him who can govern it the best. \* \* \* Who can doubt that, where exists so much courage and wisdom, the support of the orphan and widow can be found? The Aztec empire has certainly reached the zenith of its power, since its king inspires respect in all those who see him. Rejoice, happy nation, in having for master a sovereign who will be the support of thy happiness, in whom all thy children will find a father and brother \* \* \* As to thee, noble lord, take confidence and be assured that the Creator of heaven, who has just raised thee to such a high dignity, will give thee strength to fulfil the duties which it imposes."

Sculpture was known and practiced by these people. Many of the stone statues of ancient days have come down to us, and are valuable for study as they were made of hard stone implements. The dwellings of the poor people were made of bamboo and bricks dried in the sun, while the houses of the wealthier were much more pretentious. The walls of the better houses were polished and whitened, and the rooms, decorated with mosaics. From the tops of the walls on the exterior, hung festoons of flowers, giving the dwellings an artistic and beautiful effect.

The Aztecs had a monarchical form of government. That is they had kings, who ruled by divine right, and had at times communion with the gods, whom they worshiped, for at the time of the conquest by Spain, the Aztecs were polytheists, that is

worshippers of many gods. Their religion was similar to the Mayas, described briefly further on in this paper.

In passing from the Valley of Mexico to Yucatan, the home of the ancient Mayas, we find a still greater civilization, said by some to have been the highest culture in all America. The Mayas inhabited the Atlantic coast plains of southern Mexico and northern Central America. The northern part of Yucatan depends on wells (cenotes) for water, and is lacking in running streams; yet from these wells water was run and carried by the people, and beautiful gardens were made, and much grain raised.

The Mayas were the vanguard of the civilization in America, and we see them flourishing as early as the second century after Christ. City after city sprang up, and were you visiting the country about 500 A. D., you would pass through such cities and towns as Izamal, Palanque, Seibal, Tikal, Pegras, and many others. All these places had reached their "golden age" by 800 A. D. The virile genius of the Mayas is shown in their architecture, sculpture, painting, metallurgy, textile and plastic arts.

The Mayas carried on a well organized system of agriculture. Irrigation was perfected by the building of canals, reservoirs, and cemented ditches. Corn and other grains were raised and stored in large communal granaries, and all the centers were more or less communistic; that is the people co-operated in the work, and mutually agreed to support and sustain one another. From the traditions, the women were very chaste and modest and had a high sense of religious feeling. They had their dances and theatres, and rare musical instruments, used in the religious ceremonies.

As far as can be told at present, the Mayas were polytheists. They had a number of gods just as the Greeks and Romans had in the days when those nations flourished. At the head of the Maya religion stood the god Itzamna, the father of all the gods and the creator of mankind. "He was the personification of the East, the rising sun, and was the father of light, knowledge, and life." Under Itzamna were a number of gods, all having their work to do in life. There were the god of war, the god of death, god of the harvest fields, the goddess of child-birth, as well as many others. The Mayas believed in the immortality of the soul, and as a man lived in this world so would he be rewarded in the next. In their worship, they had an endless succession of rites and ceremonies, and the first step in all the ceremonies was to get rid of evil thinking and words. Such an elaborate system of worship naturally required a well organized priesthood, at the head of which was the High Priest, who had associated with him men of priestly powers, all having their assigned work. The priesthood included within its ranks women as well as men. The priests taught science, healed the people, offered sacrifices, and gave blessings of the gods to the petitioners. "Religion was the

very fountain-head of their civilization, and on its rites and observances, they lavished a devotion rarely equalled in the annals of man. To its great uplifting force, was due the conception and evolution of the hieroglyphic writing and calendar of the Maya culture. To its need for sanctuary may be attributed the origin of Mayan culture; to its desire for expression, the rise of Mayan sculpture."

At the present time, archaeologists are making a study of all the southern civilizations of ancient days and are obtaining a large amount of information as to what types of people inhabited Mexico, Yucatan, and Central America. Everything indicates that by careful, scientific study, we will learn that at one time, great peoples with great ideals of life preceded on the American continent the present Red Man.

---

### MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference convened in Bradford, Sunday, September 26th, 1919. There were in attendance: Elders Lon J. Haddock and Thomas M. Wheeler from Liverpool; President Leonard H. Whipple, and Elders Reginald H. Sanders and Clement LeRoy S. Atterton of the Leeds conference.

The morning session: Invocation by Brother Fred Bradbury.

Sister Mary Smith led the Sacramental Gem. Sacrament was administered by Brothers Samuel Evans and Henry A. Alexander and during the passing of it a solo was rendered by Sister Gladys Tetley, and a duet by Sisters Ada Kershaw and Evelyn Craven. Children representing different departments of the Sunday-schools performed their various parts in a pleasing manner.

Elder Wheeler had been a Sunday-school member from childhood, and said it was the best organization in the Church for gaining knowledge. The teaching of little children is the most noble duty in the world, and a very responsible thing to undertake. A child, when born, is the weakest thing imaginable; but when grown up to manhood may be most powerful. Our bodies are the embellishment of our spirits, and it is our duty to keep them in a healthy condition. Urged all present to be active, and not passive. Benediction by Brother John William Turner.

The afternoon session: Invocation by Elder Sanders. The authorities of the Church were presented by President Whipple, who welcomed the people, and said that the Lord expects His saints to uphold the Church, even as the apostles of old did. Man will be judged according to the extent of his compliance with the commands of God.

We proclaim to the world, said Elder Wheeler, that the everlasting gospel has been restored. During our short sojourn on this earth, it behooves us to study those things which are for our best good; and what is better than that which will lead us back

to the presence of our Father in heaven? Worldly pleasures do not give us real satisfaction, but active ministry in the work of the Lord brings true happiness.

Miss Edith Hunter sang, "O rest in the Lord."

Elder Haddock referred to the fact that we are all brothers and sisters, because we are all sons and daughters of God; and although we do not all see eye to eye, a man is not justified in taking up hostilities with his brother. The religious leaders of the people are often wrong, for it was they who condemned Christ. The speaker said that God had revealed Himself personally in our day, and urged all non-members to investigate and prove what we teach for themselves.

The Halifax choir rendered the anthem, "On Jordan's banks."

Benediction by Brother Arthur Priestley.

Evening session: Invocation by Dr. George H. Higgins.

Elder Wheeler said that in this country we do not lack churches or preachers, and it was not from this cause that the Latter-day Saints send out missionaries, but because those who preach have not the authority to do so. By their fruits shall they be known. Consider the past history of our Church. The plan of redemption taught by us is not a new one. The speaker bore testimony, and admonished all to seek the Lord in fervent prayer regarding it.

A solo was sung by Sister Florence Bennett entitled: "My hope."

Elder Haddock expressed his appreciation of the large audience assembled, under the conditions caused by the railway strike. Some people believe that God is so reckless that He is going to save people, even if they substitute a plan of redemption of their own. Peter told the people to be baptized for the remission of their sins (no exceptions to the rule). Elder Haddock explained that God is our Father, and not a "great, awful something," as is taught by the professing Christian ministers to-day. The headquarters of the true Church are to be found in the tops of the mountains, according to prophecy, and people of all nations should have a desire to gather there.

The anthem, "The heavens are telling," from Haydn's *Creation*, was rendered in a very excellent way by the Bradford choir.

Benediction by Elder Harry Greenall.

The morning and afternoon meetings were well attended, and at the evening session the hall was crowded to its utmost capacity all the isles being filled, and many forced to stand, there being over three hundred present.

On Saturday, September 27th, a priesthood and Relief Society meeting was held in the above hall, at which the presidents gave their reports of the branches, which were all in a favorable condition. Five of the six branches of the conference have an organization of the Relief Society, which were reported by the presidents as being in a flourishing condition.

REGINALD SANDERS, Conference Secretary.

## FROM THE MISSION FIELD.

**Reorganization.**—September 17th, 1919, the Croydon Relief Society was reorganized at the home of Sister Cooper, as follows: Clara L. Speed, president; Jessie E. Brinkhurst, first counselor and secretary; and Edith M. Dale second counselor.

**Wedding.**—On September 6th, 1919, the wedding bells were rung in honor of Brother Henry Eastwood, and Sister Sarah Alice Brown, of the Nelson branch. At the home of the bride's mother a very pleasant reception took place. The happy pair spent the honeymoon at Morecambe.

**Branch Conference.**—September 21st, 1919, the Portsmouth branch met in conference, Elder John E. Cottam, and President James G. McKay attending. A priesthood meeting was held. The next session was devoted to Sunday-school work. Besides the songs and recitations of the children, Elder John E. Cottam spoke on the great knowledge the gospel gives us of life. At the evening session the authorities of the Church were sustained. Brother Eugene Toms was set apart as the second counselor in the branch presidency. The Portsmouth Relief Society was organized with Elizabeth Bulstrode, as president; Ruth Toms, as counselor; and Annie Brickerstaff, secretary and treasurer. Elder Cottam and President McKay spoke.

**Socials.**—On September 20th, 1919, the Relief Society of the Nelson branch held a tea party and social to raise funds for the society. A large number of saints and friends helped to make the evening a success. A very nice sum was realized, which will help place the society on a firm footing. All present stated that it was a splendid success.

A successful social was held by the members of the Grimsby branch, Hull conference, June 12th, 1919 (report delayed), in honor of Brother Clement Le Roy Atterton, called as a missionary in the British mission. A good program was rendered. Remarks were made by the Brothers Atterton. A presentation was made by President James R. Skipworth on behalf of the saints.

### CONTENTS:

George A. Smith ... ..	641	fully ... ..	648
Mount Eyrie ... ..	644	Ancient America ... ..	650
Poetry: On the Mount of Olives	647	Minutes of the Leeds Conference	653
Editorial: Growing Old Grace-		From the Mission Field ... ..	656

EDITED, PRINTED AND PUBLISHED BY GEORGE ALBERT SMITH, 295 EDGE LANE  
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS IN GREAT BRITAIN.